

general story of Arctic exploration during the century. They make little mention of Kane's book, not taking advantage of the chance to compare the two works. There are a few minor errors. They assume that Henry Hudson's son was with him on his last fatal expedition, but, in spite of legend, that can be doubted; they place Stefansson at Dartmouth College in the 1920s, but he did not go there until decades later; they call this reviewer a "scientist," but he gave up the sciences in despair when he failed freshman chemistry. The illustrations include photographs of Carter's family and its famous estate in Virginia, the Shirley Plantation, as well as some of Carter's sketches made during the expedition. The only maps are reproductions of nineteenth-century maps that are very hard to read. Any book on Arctic exploration, especially exploration of the complex Arctic Archipelago, should have at least one map designed specifically to clarify the text, and the lack of such a map in this case is a serious shortcoming.

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INUIT MORALITY PLAY: THE EMOTIONAL EDUCATION OF A THREE-YEAR-OLD. By JEAN L. BRIGGS. Department of Anthropology, Memorial University of Newfoundland. New Haven: Yale University Press, 1998. 275 p., maps, appendix, notes, glossary, bib. Hardbound. Cdn\$30.00.

Jean Briggs made an indelible mark in anthropology with her 1970 publication, *Never in Anger*, a remarkable account of fieldwork with the Utkuhikhalingmiut around Chantrey Inlet in the Canadian Northwest Territories. No less inspiring and of equal importance is her latest monograph based on fieldwork with another Inuit group, the Qipisa of Cumberland Sound, Baffin Island. Linking the older work with the new is the explication of Inuit socialization, but the most recent work is simultaneously narrower and broader in its presentation. On the one hand, Briggs cranks down the microscope to examine the multi-layered, complex meanings exuding from common, ordinary scenes presented as "plots and dramas" she observed between one child, Chubby Maata, and significant others in her social world, including the anthropologist. On the other hand, her depiction is a movable feast: her meticulous accounting lays bare the detail of the interaction, allowing for any number of possible readings and interpretations. The resulting near-chaos is reined in through Briggs's adept discussion of her own understanding, based on her long-term acquaintance with these and other Inuit groups and individuals, of the most likely meanings and motives contained in the dramas.

Disclaiming in the introductory chapter the aim of producing a holistic portrait in her book, Briggs envisions the enterprise of cultural research as deriving an approximate understanding of *processes* by which meaning is created for individuals and social groups. The author demonstrates the difficulty of extracting critical data when acting as both an empathetic outside observer (and imperfect note taker) and inside participant. While psychoanalytic theory informs the account, as do many other perspectives, none dominates the analysis more than Briggs's recounting of her own insights. Paradoxically, although mention of grand theory or universals is largely absent in this writing, it could be said that germination of a theory of culture and emotion underlies this work, as shown in the following statement (p. 13):

I expect to find, among Inuit as among ourselves, that at the deepest level all action and all motives derive from emotions—hungers, fears, angers, attachments; that emotions are shaped by powerful experiences, which are culturally and individually variable; that motives are by no means all conscious and many meanings cannot be articulated at will—though some may be consciously recognized when pointed out, even when they cannot be called to mind spontaneously; and, finally, that motives rarely if ever come singly but instead are multiple, "overdetermined," and very often contradictory.

The bulk of the chapters take the reader through description and analyses of the major recurring scenes for "babies" on the cusp of the transition to the status of child; these scenes are sequenced from the less complex to those with more elaborated themes. Most chapter titles contain key questions or phrases heard in interchanges with young children: "Because you're a baby"; "Are you a baby?"; "Want to come live with me?"; "Who do you like?"; "I like you, I don't like you." Briggs asserts that by questioning children, adults cause them to think about core emotional issues, including the awareness of being adored (as well as highly vulnerable) in the "baby" status, the importance of controlling feelings of greed and anger, and the recognition of dependence on loved ones for care and sustenance. Although this portrayal implies that Inuit training is at least partially consistent and cohesive, Briggs shows that the system contains many contradictions and strains from within.

I consider the major contribution of this book to be not only its value as a model for the conduct of fieldwork, but its frank and open treatment of the process of interpreting that experience. An important secondary issue is the extent to which her portrait of Inuit socialization of morals and emotions is a "foundational" template for the Inuit in a more general sense. The author implies that the culled core questions resonate with Inuit groups across the Arctic, including those living in modern Inuit communities (p. 7, 11, 16). Perhaps they do, but this notion requires verification. It is important to keep in mind that Briggs resided

with the Qipisa and Utku who were living in small camps of extended family groups of around 20 to 35 individuals; Inuktitut was the primary language spoken in homes. A vastly different context obtains, for example, in the large village aggregations of Natives found in contemporary northwestern Alaska. Adults under the age of 45 speak English as their primary language, many work for wages, and the village infrastructure includes a church, schools, telephones, and cable television service. Briggs acknowledges the possible loss of these socialization practices when stating that "in complex communities, where different values and different styles of communication interact, the possibilities for misunderstanding are vastly increased...in two communities I have found women who did not recognize this genre of behavior and were shocked by it" (p. 7).

Except for Briggs's writings, literature about Inuit socialization games is virtually nonexistent. This silence may reflect the diminished salience of traditional socialization under influences of modernization as suggested earlier; but I also wonder if this kind of questioning of children is not mentioned because it occurs within the most intimate circle of the family. This proximal interactional sphere is usually closed to researchers, who for the most part have also been *Qallunaat* (white people). Counted among the reasons to recommend the book, therefore, is the opportunity to witness the degree to which Briggs overcomes that weighty barrier.

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THIS DISTANT AND UNSURVEYED COUNTRY: A WOMAN'S WINTER AT BAFFIN ISLAND, 1857–58. By W. GILLIES ROSS. Montreal and Kingston: McGill-Queen's University Press, 1997. ISBN 0-7735-1647-3. 258 p., maps, b&w illus., appendices, bib., index. Hardbound. Cdn\$34.95.

Although Gillies Ross has already earned the reputation as Canada's foremost expert on Arctic whaling history, his latest book adds yet another landmark achievement. Based on the diary of Margaret Penny, written when she accompanied her husband on a whaling expedition to Cumberland Sound, *This Distant and Unsurveyed Country: A Woman's Winter in Baffin Island, 1857–58* is the first nineteenth-century, social-contact history of the Eastern Arctic to be derived from a woman's perspective. Ross has also incorporated accounts of the journey by Margaret Penny's husband, Captain William Penny Jr., and Brother Warmow, a Moravian missionary who joined the expedition that year. As a result, this book not only provides an important

new insight into relationships between the whalers and the Inuit, but also records the first formal attempt to introduce Christianity to the Inuit of Baffin Island.

As in previous publications such as *Arctic Whalers, Icy Seas*, Ross has masterfully integrated personal observations and opinion with factual information. The introduction places this voyage within the broader context of Arctic whaling history and family biography. Then, in chronological order, each chapter in the main body begins with a replica of Margaret's diary notes for several weeks or so, followed by Ross's own background commentary and detailed explanations. Maps, illustrations, and photographs provide fascinating visual representations to support the narrative. Appendices contain more specific information. Finally, an epilogue relates relevant particulars about the family's later years, the subsequent activities of Brother Warmow, and the decline of whaling in the Eastern Arctic. Few, if any, questions remain unanswered in the reader's mind.

Margaret Penny's experience was unique. Although several hundred American women are reported to have accompanied their husbands on whaling expeditions during the nineteenth century, primarily to southern climates, only a dozen British wives did so. Of these, three appear to have wintered in the Arctic, but Margaret was apparently the first European woman to earn this distinction. Her husband deserves equal credit for breaking with British tradition and allowing her to make the journey. Unquestionably, they were both unusual individuals.

William Penny Jr. was born into a whaling family, which explains in part his rapid rise through the ranks. He made his first voyage at the age of twelve, when he joined his father, Captain William Penny Sr., on a voyage to Greenland in 1821. Fourteen years later, at age 26, he was given command of his own ship. In 1840, he was credited with opening the prosperous Cumberland Sound fishery to Scottish whalers, aided by Eenooolooapik, a young Inuk he had brought to Scotland the previous year. In 1850, Penny was selected to lead a British Admiralty expedition in search of the Sir John Franklin party, an exceptional honour for a whaling master. Concerned about the growing number of American whalers wintering in Cumberland Sound, he applied for a Royal Charter in 1853 to establish a permanent commercial colony. Although rejected by the British government, he nevertheless gained sufficient backing in the form of the newly created Aberdeen Arctic Company to purchase the *Lady Franklin* and the *Sophia*, the two ships he had commanded on the Admiralty Expedition. Other ships were added to the fleet, with the objective of alternating the wintering-over years, thus maintaining a regular land base and continuity of Inuit assistance.

Margaret had planned to join her husband in 1853, and again in 1856, but concern for her young family had to take priority. Finally on 30 June 1857, she and Captain Penny sailed on the *Lady Franklin*, along with their 13-year-old son Billie. Captain Penny's determination to create a